

made a number of strong speeches in its favor. We quote a few paragraphs from a speech delivered by the Bishop in Carnegie Hall in 1895, a meeting called to prevent Tammany Hall from securing open saloons. He said:

The Sabbath is the day of rest. Our legislation concerns the observance of this day of rest, which is so essential to the physical well-being of man and the safety of society. Then why not speak of the guardianship of this day and the relation of saloons to that guardianship and the maintenance of religious observance?

The saloons should be closed on the Lord's Day in this great Christian State, so that on that day there may be an opportunity for its observance. I believe that the majority of the people are with those of us who are trying to do this thing.

I would like to express right here our profound gratitude to that courageous and efficient officer [Roosevelt, then Police Commissioner] who has insisted upon the enforcement of law and has enforced its obedience; who has put down the insolent clamor that said we want no Christian Sunday. Since then a great cry of gratitude from thousands has gone up, that on the Sabbath the door of the saloon was shut and the door of the house of the Lord was open.

But where now does the Bishop stand on this important question, and what now are his views on the saloon in general? At the meeting of the Church Club of New York on Monday December 30, in the presence of about one hundred clergymen and laymen, the Bishop delivered an address on "The Excise Law and Sunday Closing," in which he said the drunkard is not the victim of the saloon, but of his own weak will, that a drunken man who commits a crime is not responsible to the law in the same sense as a man who is sober. This new dictum of the Bishop that the drunkard is not the victim of the saloon, but of his own weak will, is a statement that demands the attention of temperance workers everywhere. A little common sense will of course remind us that the drunkard is the victim, not of the one or of the other, but of both. He may or may not have a weak will to begin with, but indulgence soon weakens his will power, a result which is well known to temperance workers, and with his will power destroyed he becomes more and more the helpless victim of the saloon. We will not discuss the apparent desire of the Bishop to relieve the saloon, as much as possible, of the responsibility in the premises, nor yet the remarkable fact that he, an influential Churchman, directs all of his enmity against, not this vast and destroying iniquity, but the prohibition movement, the temperance crusades. Let all that pass. There is no accounting for tastes, as in the case of the woman who kissed the cow; and there is quite as much difficulty in accounting for the moral calibre of some highly placed clergymen, as well as considerable company of their (un)spiritual followers. But why does a man of any pretensions stultify his intelligence by denying that the saloon is the irresistible tempter of the weak man, that it puts constantly before him opportunity and enticement to indulgence, that it does not cease to destroy him until it destroys him utterly, and that it drags his helpless wife and children into the pathetic and horrible ruin which involves the drunkard and all that pertains to him. By the way we never hear these respectable apologists of the saloon, who like Bishop Potter calls these dens the "poor man's club," we never hear them say a word about the drunkard's wife and children, or discuss who or what is responsible for the unspeakable woe, ruin and despair which

is their lot. Perhaps the responsibility for the miseries of these helpless ones is widespread, some of it resting on the drunkard, a good deal of it on the saloons, not a little on the shoulders of Christian voters, and what is left on the shoulders of such men as this Bishop Potter. In the course of his remarks the Bishop stigmatized the late John B. Gough, the temperance advocate, as a creator of vicious sentiment. Speaking of prohibition in Kansas and Maine and other states where similar prohibitive laws have been enacted absolutely prohibitive of the sale of liquors a race of hypocrites and frauds has been created. And then in one of his flights of eloquence, perhaps the climax in the address, the Bishop said, "My friends, prohibition is a fraud and a failure. Education, elevation, and transformation are the notes which the church must learn to strike." The first of these statements is absolutely false as the Bishop will learn from observation if he will take the time to go to Kansas and other states where prohibitive laws have been enacted. If it were true as the Bishop affirms that the use of bitters and sarsaparilla has largely increased in these states, that people use them for the alcohol they contain, it would certainly imply that the law was quite well enforced. The Bishop is quite right when he says that the church needs "education, elevation and transformation." That undoubtedly is the remedy, and we suggest that the Bishop take a little of his own medicine.

In line with all the inconsistencies and inaccuracies of Bishop Potter's attitude for which there seems to be no reasonable explanation, comes the Rev. Doctor Rainsford who goes out of his way to say that the W. C. T. U. is doing the devil's work. These good women fought down the canteen, and now they are dead set against Sunday saloons, for all of which the bums, rummies, blacklegs and (unfortunately) some preachers bawl slanderous insults at them. The W. C. T. U. is the most powerful organization that is now withstanding the overflowing iniquity of the saloon, and we are not one of those who believe that Satan will cashier either Potter or Rainsford for speaking against it.

The Great Highway

Renewed interest is just now centered on the great ship canal which our government proposes to construct across Central America. A new treaty with Great Britain clears the way for immediate work on the canal, and before many years ships will pass from one ocean to the other, and trade between the East and the West will have a new and most important artery. All the world is interested in this proposed international highway, which will cost more than a hundred millions of dollars. But there is another highway, the "highway of holiness" which leads to the eternal world and to the heavenly Jerusalem, in which the world takes little interest. It is not at all popular, for we are told that few find it because few earnestly and truly seek it. Blessed is he whose journey is over this highway, for it will lead him from a world of trouble, of sin and sorrow and death, into a world of heavenly purity and felicity, a world in which there is no sickness, nor sorrow, nor death, nor partings; where the wicked cease from troubling and the weary are at rest.